

Social Structure and Forms of Consciousness and Models – Volume II – On Social Structure Therefore

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Introduction

First volume – on Basically the transcendental covered though in complex overbound ways of even temporal dynamics – which makes it scientific and even complex – a criticism that Badiou does not believe in infinity all around us. Overbound complexity of the objectivity of phenomenology then is like saying – that simple set theory is relevant not complex set theory. It is simply even not Cantorian enough the process – Cantor introduced complex symbols which introduces ZFC and mathematics. So be complex and scientific.

Then in fact the second volume within that general process of capital and labour, and use-value and science – there is also social structure – the Jewish point – is in fact with Arabic people – a social structure influences the development of a process called ethics, culture, sharing and even finally economics. What is called social structure is therefore – the ideological critique point of the economic criticism – just highlighting the need for social structural developments which then becomes the culture and so base begins to live superstructure.

Forms of consciousness are like consciousness – a joke on psychoanalysis being about free minds. Women are free again, the singular models today and that is Jewish happiness – even Arabic happiness – because it is like the story of parents to daughters that there is one man in fact who believes in religion, or high culture, or freedoms with all philosophers and them.

- I. Structure then is in fact abstract structure – one can see it one feels, but that is phenomenology – structure is in fact a scientific structure which is lived as phenomenology

What I meant by Dialectical Totalisation is in fact, phenomenology, or lived experience covered extensively as culture. Which then is my point that in fact besides capital and labour, or even financial cycles proven by historical process of accumulation – there is in fact culture. And that then is all that matters. Which then is related to the fundamental point of the book – social structure and forms of consciousness – that in fact it is about social structure more than forms of consciousness – which means in fact there is only a social structural argument which is in fact the key process of culture. Formal people like Hegel or Zizek or Sirohi – are just formal leaders who are lost in translation with women on the street. They are though forms of consciousness of philosophers arguments – which then also means somehow important people. But there are other forms of consciousness in Marxism – called in fact mentalities and economics – there is a labouring mentality, there is a poor mentality which is imbricated with labouring class process.

- II. In fact then Social Structure as the Influence over Society and Economics

So when in fact the social structure is not racist, or even anti-Arab – then the social structure becomes a better society, which is the point also of race matters as a fundamental point Sirohi keeps making. In fact the social structure is a dominant in the process of culture and is then also about Jewishness – that we require only a correct social structural formalism or typology which then becomes the only meaning of economics. The rest is structure in fact abstract structure called capital and also in fact wage-class labour – these are Marx's structural points. But there is with it scientific structure – historical structure, inventions, complex use-values in fact mediated by exchange mediations.

- III. Two-Leveled Model Only therefore with a Third-Level – Exchange Mediations therefore – Use-Mediations therefore and finally Natural Ecological Mediations as well – the Hills and the Cities and Countrysides

In fact then there is a three leveled structure in another sense of Marx's general abstraction – Exchange mediations, use-mediations and ecological mediations which then produces a syntax like Alain Badiou in fact – called structure, or transcendental – he means the patterns of Ivy leaves in a cottage home in the countryside is then the meaning of living phenomenology and this is a concrete world.

- IV. Social Structure – Jewish, Arabic and even Christian and theological or Well-Natured People

In fact then the whole process also means to produce the correct social structure – where in fact forms of consciousness like Hegel or Marx or us, are only the idealist moment of what is social structure – we are in fact as relevant as social structure – that is our crowd and our following.